

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 27, Vol. iii.]

BELFAST, MARCH 1st, 1883,

[For Gratuitous Circulation.]

ONE of our excellent workers has left Belfast.

Miss Coe, who for some time had charge of the Depository, and who for many years has been an active Sunday School Teacher, and worker among the poor, has gone to reside at Bournemouth. Before she left, a number of friends united to present her with a beautiful album and a gold bracelet, as tokens of regard and affection. We are sure she will be a good worker in her new home, and we trust others will rise up to take her place here.

Mr. Street's Sunday Evening Lectures, since our last issue, have been on the following subjects :—

Jacob's Well.

The American Revivalists.

Mr. Moody's Theology.

The attendance has been very large, and great interest has been created.

The Rev. F. W. Walters, of Glasgow, occupied Mr. Street's pulpit, on Sunday, February, 11th and in the evening, lectured on "The Doctrine of the Cross." We are glad to say the Lecture is published, and may be had at the Depository, price One Penny. It is not only worth reading but ought to be widely distributed. It will do good service.

THE Annual Meeting of the Moneyrea congregation was held on Monday last. The report, which was read by the secretary, Mr. David M'Master, stated that the number of stipend-payers was larger than last year, and that there had been an increase in the amount of stipend collected, as well as an increase in the amount of money raised for general purposes. The Sunday-school had been better attended than for many years past, and the Bible-class had been also very successful. The choir had performed its duties well, and the day-school had been conducted with care and efficiency. The report went on to speak of the repairs which had been executed during the year, and, in conclusion, stated that the condition of the congregation warranted an earnest effort to clear off certain outstanding liabilities of a financial character. The adoption of the report and statement of

accounts was moved by Mr. John Bennett, who said it was highly gratifying to find that the general condition of the congregation was now such as would enable them to deal with the financial difficulty which had so long oppressed them. He happened to know that the past few years had been embarrassing to a great many congregations in the North of Ireland. They had not suffered alone. Still the congregation was quite able to meet its regular liabilities, and he, for one, was ready to do his share towards clearing off the outstanding liabilities to which the report referred. Mr. James Orr seconded the motion. Before it was put to the house, the Rev. Harold Rylett said the report to him was highly gratifying. It was true that there was a small balance due to the treasurer, but, in his opinion, it was always unwise to keep the treasurer rolling in wealth. A treasurer under such circumstances was apt to take things easy, and no official in connection with Moneyrea congregation ought to be permitted to find his office a sinecure. When he found that during the year the stipend-payers had increased in number, and the stipend in amount, that their Sunday collection had also increased, that they had trebled their collection, and doubled their subscription on behalf of the Unitarian Society, he had no doubt that they would be able to clear off the old standing liabilities to which reference had been made, more than the half of which, it would be clearly understood, was occasioned by the transfer of their funds. The motion was put to the house, and unanimously carried. Mr. James Bennett moved, and Mr. Walker Kennedy seconded, a motion appointing the officers for the ensuing year, and the meeting terminated.

THE following Address was delivered at the Annual Meeting of the Second Congregation, on the 30th ult., by the Rev. J. C. Street :—

"My dear Friends,

"The Congregation, which is now holding its anniversary has a very ancient history, and gives promise of enduring for ages yet to come. We who meet to-night form one of

the links in the chain of its life. Our fathers have passed away. They did their work, and entered into their rest. We have succeeded to their labours and responsibilities. We too shall soon pass away, and others will enter upon our labours. Our duty is to make the best of our opportunities, and to use wisely the occasion which is ours.

"The Church Committee have honoured me with the request that I should preside at this meeting, and I have gladly complied with their wish. I have done it in order to signify my approval of any plan of church life among us which brings minister and congregation into healthy co-operation, and to avail myself of the opportunity which it presents of speaking a few words to you face to face.

"Though our church is an ancient one our connection with it, with here and there an exception, has extended over but a few years. Conspicuous among us there are still a few who for nearly half a century have worshipped in it. But the great majority who form the congregation now are comparatively new.

"I am sometimes startled when I look around upon the congregation and think of those who joined in welcoming me when I entered upon my ministry here twelve years ago. Let me mention a few of their names—Messrs. Cunningham, Coleman, Lipsey, Ringland, Caughey, James Campbell, Millen, Reid, Kirk, R. Barry, Long, Bernard and Dunn; and of gracious women like Miss Currell, Mrs. Birnie, Mrs. Reid, Mrs. Mulligan—not a few. They are all gone, with many others, who are held in honoured remembrance. Some of these have left no representatives among us to continue their names on our church rolls, or to sustain the cause they loved so well, though others, I rejoice to say, still hold an honourable place among our workers and members.

"But a new race has arisen in the place of these venerated confessors, and, in the same spirit, and with the same lofty aims, the work of our church is carried on.

"Twelve years in the life of a church is but as a moment. But moments are sometimes turning points in history. The same period in the life of a minister and of individuals is a great portion of their career.

"In the life of our church this period has been most eventful. Twelve years ago you were Presbyterians—so far as Government was

concerned—and many of those to whom I first spoke were Arians and Supernaturalists, now you are a Free Independent Church, entirely self-governing, and your Theology is Spiritual Theism and Humanitarianism, based upon the natural laws of God. You are adrift from your old moorings, and with a Divine faith you are afloat on the wide sea of God's universe, not afraid to venture over the great deeps of thought, nor dismayed at the tempests of scientific and philosophical discussion which are every day wrecking the churches which are moored in the shallow waters of dogma, and overladen with traditions and superstitions. You are consciously out on the wide main, looking for God, and for His truths, and both eager and anxious to shake from you everything which can hide Him or His revelations from you. Your trust is not based upon old books or dead teachers, or venerated traditions—due honour is paid to these—but you look to the present living inspiration of God, working in the human soul to-day, and breathing through all culture, all science, all growth. No new discoveries distress you. No fresh utterances from the natural world shake the foundations of your faith. On the contrary truth is the object of your quest, and your fealty is always ready for it. And every newly revealed truth only deepens your reverence and exalts your devotion. So that your freedom goes forth in search of truth, and uplifts your souls in reverent worship.

"A change like this in your ecclesiastical and theological attitude is sufficiently great to be noted at our anniversary to night.

"By these changes we have not lost but gained ground. I think I may fairly state that, as a church, our position to-day is more prominent, more influential, and more popular than at any period of its history. Our membership is more numerous, and our attendance, especially at our evening services, is continuously very large. We appeal to all classes of the community, and young men of all ranks and conditions come in numbers to our lectures. The seed sowing is more copious than ever, and we may reasonably count upon a growing harvest of freedom and righteousness.

"For some time after our ecclesiastical severance from our sister churches we were painfully isolated from them. Ties of long standing were snapped, and personal relations were strained and embittered. Am I mistaken in saying that a

change for the better is observable, that there is a growing desire to let the dead past bury its dead—that a spirit of unity is growing up, and that there is a promise of better and brighter days? I do not think I am mistaken in this, and certain I am that personal relations among brother ministers—with here and there an exception—are warmer and more friendly, and that laymen who had hotly entered upon many a painful controversy, now buried in the past, are renewing their former friendliness, and resuming intimacies which for a long time were laid aside.

“And though our spiritual and intellectual attitude is so distinctly marked, and we are known to be the pioneers of all free thought, we are, nevertheless, on more brotherly and friendly terms with all the churches around us than has ever been the case before. We do not go out of our way to attack our brethren, nor unnecessarily provoke controversy and strife, though, with firmness and full fidelity, we utter forth, so far as we know it, all the truth of God. It is seen that we are earnest and honest; that we all respect earnest and honest conviction in others, and that while we claim and maintain boundless liberty for ourselves, we also respect and honor it in all others. Hence a spirit of friendliness and mutual respect has grown up which enables men of most divergent theological thought to work together in the great fields of humanity with reverent regard for each others convictions and honor for each other's fidelity.

“I claim that, in these respects, the twelve years it has been my privilege to minister among you, have not been without their usefulness and importance in the history of our church.

“But when I think of my own relationship to these twelve years, I realise how large a space they occupy in my life.

“During that time I have never spared myself. I have given to you the best I had. My brightest thoughts, my widest reading, my loftiest aims have been laid at your feet. I have shrunk from no work I was able to do; sometimes I have undertaken work beyond my strength and have paid the painful penalty for so doing, and I have never ceased to devise new plans of usefulness and to think of new methods of making our church more helpful to the world.

“But after all this—now that the years have told their story on my life—what record can I give?

“Many of my dreams have been dissolved in the clear light of day—many of my hopes, so sweet in sowing, have been ‘over-topped with cares,’—much of my work seems to have come to naught—I stand before you to-night feeling profoundly conscious that I have fallen below my own ideal, and accomplished far less than I ought. But those twelve years are gone, and cannot be recalled. They will now convey their message to all eternity. Not a new chapter can be added. No line can be attached to the story they tell. For good or for evil, or for both, they have gone their way to stand before the eyes of God, who tries the works of all men whether it be good or bad.

“It is of no use looking ‘mournfully into the past,’ what one has to do is ‘wisely to improve the present,’ and go forth with a brave heart to meet the future.

“So be it! I stand here as your chairman at this anniversary—leaving the past in the hands of the good God who overrules all for the world's welfare, and ready to consecrate myself with renewed earnestness and fidelity to the work that lies nearest at hand to-day. I throw myself with confidence upon your love, and I count upon your hearty co-operation.

“We shall pass away—minister and people—but our church will continue, our principles will live, our truths will endure. While we are here, and in charge, for the time being, of these great things, let us be of one mind and one heart, animated with a spirit of fidelity, and filled with the life of God. I may well say with Henry Sutton—

“But how shall I say anything—a child,
Not fit for such a work;—O how shall I
Say what in speaking must not be defiled;
And yet, —and yet,—if I refuse to try,
The light that burns for my own life will die.

And with you it must be,—

“Silent, like men in solemn haste
Girded wayfarers of the waste,
We pass along the narrow road
That leads to life, to truth, to God.”

On Monday Evening, January 29th, at the meeting of the Mutual Improvement Association, Rosemary Street, an interesting and thoughtful paper, on “Ireland and the Irish,” was read by Mr. William Beck. An animated discussion on the Essay ensued, the following speakers taking

part :—Messrs. W. J. Roche, Vere Foster, F. E. Dale, J. W. Robb, and the President (Rev. J. C. Street), Mr. Beck winding up the debate.

On Monday Evening, February 5th, Rev. J. C. Street (President) rendered a varied selection of Popular Readings in a very effective manner to a large and appreciative audience. During the evening music was contributed by Miss Minnie Fisher, Miss Coleman, and Miss Ritchie, and a very pleasant Entertainment was brought to a close by a vote of thanks to Mr. Street and the ladies, moved by Mr. Jas. M. Darbishire, seconded by Rev. J. A. Kelly, and carried by acclamation.

On Monday Evening, February 12th, "Some of Shakespeare's Women," was the title of a lecture delivered by the Rev. F. W. Walters, of Glasgow. There was a large attendance, and the chair was occupied by the Rev. J. C. Street, who briefly referred to Mr. Walter's former visits to Belfast, and remarked that he required no introduction to the audience. In the course of a very interesting lecture, Mr. Walters remarked that people sometimes lamented that they knew so little about Shakespeare, but in a very few meagre facts they could sum up all their knowledge of his history. They had nearly forty plays as the legacy of his genius, besides his wonderful sonnets, and no one could attentively study those writings without coming to a pretty clear conception of what manner of man he was, who was able to present to the world those mirrors of human life. There was no surer test of Shakespeare's shadowed personality than the characters of the women who lit up with their various glories the passing scenes of every drama. The women were not merely manufactured out of moral qualities patched together, but the qualities they displayed were the inevitable outcome of the living characters grasped by the genius of the poet. In illustration of his remarks the lecturer referred to Desdemona, Constance and Portia, whose characters he fully explained, and also the circumstances by which they were surrounded. He wondered that women did not understand Shakespeare's heroines better, and said that if they did they would be more ready to vindicate their rights and claim their privileges. Mr. Walters concluded a very interesting and able lecture amid applause. On the motion of Mr. J. M. Darbishire, seconded by Mr. Fisher, a hearty vote of thanks was accorded him.

On Tuesday Evening, February 13th, the second of the special lectures by the Rev. F. W. Walters, was delivered in the School-room Rosemary Street, the subject being "Socrates." Mr. J. M. Darbishire presided, and there was a numerous attendance. At the close of the lecture, Mr. T. M'Clelland, J.P., moved, and Mr. J. F. Mulligan seconded, a vote of thanks to Mr. Walters for his kindness in visiting the Rosemary Street Mutual Improvement Association to deliver his interesting lectures.

On Monday Evening, February 19th, an interesting lecture was delivered by Rev. Thomas Dunkerley, on "Scenes from Jewish life." At the conclusion of which a vote of thanks was passed to the lecturer, on the motion of Mr. Geo. Fisher, seconded by Mr. W. J. Roche.

THE AMERICAN REVIVALISTS.

LECTURE BY THE REV. J. C. STREET.

On Sunday evening, February 17th, the Rev. J. C. Street lectured on the American Revivalists in the Unitarian Church, Rosemary Street, before a large congregation. After prayer,

Mr. Street proceeded with his lecture. He said we live in a very orderly and religious community. We have more churches in proportion to our population than are to be found almost anywhere else. Every Sunday, the streets are thronged with people who in orderly procession are going to their several churches to hear their several ministers and to join in their various forms of worship. A great excitement has now come amongst us. Our community is greatly startled, and our people immensely excited about religion, and a sort of epidemic has broken out in the religious community. I have been admiring the wonderful skill and great ability with which this excitement has been prepared and created. In some sense a man of the world, accustomed to worldly things, and the way in which worldly success is achieved, I have observed that before any great thing is brought into this or any other town there is always a good deal of advertising. If there is some new piece to be brought on the boards of our theatre the walls are placarded weeks before it appears, and people are startled by strange announcements, and excitement is produced. When at last the new performers arrived, they found the community prepared to receive them. Or is it some new business venture? I read paragraphs in the newspapers about it amongst the ordinary literature of the day. Public excitement is created, and at last the excitement is sufficient to induce the business man who has made the venture in risking his capital to come in and gather the harvest from his outlay. I don't know if it is wrong, and I don't know whether it is not very right, to use the works of the world to accomplish the things of the Spirit. I have been struck with the way which here and elsewhere the excitement has been worked up

to precede the Revivalists. The news is flashed to us of what has been accomplished in other towns. We have a committee formed for local purposes, called unsectarian. It represents the various so-called orthodox protestant churches, and they unite together to prepare the way. The people are stirred, and they are waiting with expectancy for the Revivalists, who will stir them more deeply still. Then before the great messengers have arrived the avant-courier appears—a John the Baptist in the wilderness—crying out “Behold, they come!” Meetings are held in great halls, and when the excitement is at its highest pitch then appear amongst us the American Revivalists. The preacher preaches, the singer sings, and revivalism is a thing accomplished. I confess I have been exceedingly struck with the extreme ability, the business-like tact, the good management, the admirable arrangement by which all the excitement has been produced. Our community has been stirred to excitement by the means I have just described. What does it mean? Doctors of Divinity, graduates of colleges, men—clergymen—of culture and refinement, men whose business it has been to study religion in its various manifestations and who have been preachers year after year to the people of what they deemed to be the whole counsel of God are thrown into the shade by the American Revivalists. But I suppose the work languished in their hands; the shepherds are not able to take care of the flock; the lapsed masses who have gone away from the churches can only be reached by another agency. Thirty or fifty thousand persons in this community are away from the churches notwithstanding that we have so many of them. So as the Churches must be sustained, as the pulpit must be maintained, as the work must go on, new agents must be brought into the community who will either bring back the lapsed masses or quicken and make more earnest those who remained. The ministers, therefore, of the so-called orthodox churches of the community—from what is called the Church of Ireland down to the small Baptist community, gather together and prepare the way for the American Revivalists. I will not say that it is a confession of ignorance on the part of the ministers of the different churches. I will not even say it is a proclamation of their inability to sustain the religious community of this town. But I will say that the outward signs and tokens are that the men who profess to be able to do the work of preaching the Gospel and to sustain the religiousness of this town have apparently acknowledged that they could not succeed. Some new influences more potent than theirs had to be brought in to do the work that they had failed to accomplish. But the Revivalists are here. The enthusiasm, I suppose, does not surprise them as it surprises others, for I believe they are accustomed to it. A meeting is to be held at seven in the morning. Before four people come straggling in from all parts. At last the door is opened, and there is a great rush and the church is filled. The same thing goes on all through the day in various churches and in various halls. The speaker stands up to speak, and the singer, with his harmonium, sings before a crowded auditory. This excitement is begotten by the arrangements I have described to you. The

people believe that some new messenger from the Almighty has appeared amongst them. They are ready to accept whatever he states; ready to do whatever he enjoins them. A great expectancy is upon them until the speaker speaks. Before he speaks, however the Gospel is sung. In churches where it would be deemed sinful to have instrumental music—to have an organ—the harmonium is played because Mr. Sankey is going to sing. There have been terrible conflicts in our General Assembly as to whether it is right or wrong to use an instrument in the worship of God. All conflict is hushed when Mr. Sankey's harmonium goes into the pulpit of St. Enoch's or the other Presbyterian Churches. Mr. Sankey, I am told, is a sweet singer. I believe he sings like an artist. Sometimes he sings with deep feeling. I imagine that at times it must be so, but I cannot imagine that he always does. His feelings cannot be under his command. I remember the visit of the American Revivalists here some years ago. I remember what they did on that occasion. I remember that among other things they offered up a prayer for me, for which I feel deeply grateful. I remember also the sermon they preached and the theology they put forward. I was a good deal shocked at the time. There seemed such an ignorance, such a blundering theology in the utterances of the great Revivalists, that I wonder any sensible people accustomed to the teaching of even the ministers here, can except such teaching. During the week that has just ended I took up my newspaper—no longer was it burdened with political or Presbyterian news, but it was filled with the utterances of Mr. Moody. I read with a good deal of interest the sermons that fell from his lips, and I may frankly tell you that I was at first surprised and delighted. It seemed to me as if Mr. Moody since his last visit had been living in a larger world, as though he had been face to face with common sense and sound judgment, and rubbing up against those who knew a great deal more than he did. The utterances at first were plain and simple, and the only wonder in my mind was how such utterances could produce an excitement. I thought about it, and I found that they did not cause excitement, that the excitement had been already created. What have appeared in the papers for the last few days as Mr. Moody's sermons have changed my mind. I have been startled and shocked to find that some of the old teaching has come back. I suppose Mr. Moody, like most other preachers, has only a certain number of things to say. Perhaps like some other preachers, he has his stock of sermons, and they have to wait their turn, so we have the old sermons coming back again. We have the old talk about “blood.” We have references to God so presumptuous that they are startling. We read wonderful statements of theology. One made me smile when I read it, and called to my mind an incident in the New Testament. Mr. Moody had been speaking of the Holy Spirit. In his pleasant American way, he referred to the influence of the Spirit. Mr. Moody was suddenly reminded that Christ had spoken of the spirit in the New Testament as a person. He turned to the Book and found it was so. It reminded me of the incident in the New Testament when some

of the early disciples were asked had they received the Holy Ghost. The answer was, we have not even heard whether there be a Holy Ghost. The simplicity of Mr. Moody appears as simple as that of the early disciples, who were feeling their way. Mr. Moody used forms of expression about the Almighty which would lead you to think that he knows all about God, that he knows Him as intimately as he knows his brother, and he talks to Him as readily as he would to his own brother, and that whatever Mr. Moody demands the Almighty must grant. I know God stands near to us. I know that He is nearer to us than brother or sister—than husband or wife. But I dare not assume to place myself on such terms of familiarity with the Almighty as if I had only to ask Him to compel Him to bring down His blessings. Yet this seems the attitude of the American Revivalists. It is curious to observe the ignorance and the simplicity with which Mr. Moody talks about the Bible. You know that the Bible is a collection of works which it took 1,500 years in writing. It was written by people who new nothing of each other; written in different countries and afterwards all bound together. Mr. Moody takes up these Books as though all was one book. He quotes a passage from Genesis and another from Revelations, and puts them together as one. No matter what he brings out of the books, all is supposed to be treasures of Divine wisdom. Did you follow what I read just now from the New Koran, where the writer said, "I have given you a little good corn, winnowed from a great heap of chaff; go home and grind this good corn for your service, and knead it with the bread of life." This is true wisdom. If Moody be right in his use of the Bible, the science of literature and literary criticism must be swept away. The studies and works of all scholars must be thrown away as so much chaff. These Revivalists may be a great deal in earnest, or they may not be. I am sure I don't know whether they are or not, but we will give them the benefit of the doubt. It does seem strange that this spirit of Revivalism, which if it means anything, is to quicken the religiousness of every man and woman, should be squandered the way in which it is now. The vast masses which we called the lapsed masses who has gone out to them? Has the singer sung to them or has Moody preached to them! The ragged ones, without shoes or stockings, with shawls over their heads—those who live in poverty, hunger, and dirt—have they been reached? No; only the respectable classes—only those who go to churches, only those who are already saved or who are supposed to be saved, have the Gospel preached to them. Hungering outside there are the mighty hundreds of people who are crying, "Will anyone show us the message?" That is an appeal in vain. Neither Church nor clergymen nor revivalism reaches them, nor answers the longing of their souls. True revivalism would bring down to the most miserable the Divine benediction. Revivalism has not gone amongst the abandoned and the poor. In the early days of Christianity it was the poor who had the Gospel preached to them. It was the humblest men became its representatives. But not so now. A revivalist preacher can now turn round to his audience, "There

is a great debt upon the building over there in Wellington Place; we want to clear it right off." Now if the newspaper is to be trusted, Mr. Moody then took two hats and threw them up to the gallery, and asked the ladies to pass them round that money might be gathered to pay the expenses of that building. That may be modern revivalism, but it is not the old-fashioned Gospel. Those methods are in keeping with the business arrangements by which the whole business of this week was ushered in. The American Revivalists are, I believe, to finish their work in this community to-day. Some of us will look with a good deal of keen curiosity—not vain or foolish curiosity—to see what are the solid results that come from all this. We will expect to find within the limits of those respective churches more manliness, more godliness, more righteousness than existed before. We shall be expecting to see that our charities in Belfast, like our great Hospital, whose doors are always open to receive the suffering, shall be supported by large and generous contributions. We shall expect to see the work of charity carried on, poverty better administered to. We shall expect to see men and women forgetting creedal differences and ready to go forth to sacrifice themselves for the God of the world. If that does not come we shall seek in vain for the good fruits of revivalism. It will not do to have more church-goers. It will not do to see the sustentation fund enlarged. It will not do to say that the stipend list has been augmented. Those are only the mechanical and business parts. We shall look to see out of this revivalism a spirit of large charity and of spiritual toleration that will extend throughout this community. If we find this result—and God grant we may; though it has not been found in the towns already visited—when the Revivalists have gone we shall hear less about Presbyterians, Episcopalians, Methodists, and Baptists—I won't say Unitarians; we have not heard a word about them—and less of this kind of difference than we did before. If we find these controversies ended, and all working in one spirit for the welfare of the world—then we shall be glad that the Revivalists have visited us. And if we do not find them then, to you and to me will remain the duty of bringing about the revival of religion which we do need. To you and me will remain the duty of battling against all the prejudices, struggling against all the dissensions which put men into hostile camps, and we must strive to bring about that religion which consists in doing justice, loving mercy, and walking humbly with God.

The service closed with prayer.

OCCASIONAL PAPERS.

No. 1

MANY things have happened since the wild shout of victory told of the battle of Waterloo and the downfall of Napolionic tyranny. Then science was the privileged property of a few. The elements of difficulty and cost which surrounded it placed it high away, far above the reach of the thinking poor, and the wealthier portion of the community looked upon it with marked indifference, if not with contempt. Now science has come to the front with a demonstration of power which claims the respect and the wonder of the entire

civilized world. It has completely revolutionized our social condition. The dim and unsatisfactory candle light of the student has been supplanted by the welcome illumination of coal gas, and even this may be soon succeeded by a still purer and brighter light, by the application of lightning itself for domestic purposes.

Then it was an almost impossible thing for the common people to get far away from home: the necessary time and cost of travelling was a bar to progress, and a journey of twenty or forty miles was the event of a lifetime. The writer remembers his father being looked upon as a remarkable man because he had been to London. Now the Manchester or Birmingham mechanic with his wife and children can be met with in the Strand or at Westminster Abbey almost any day.

Then communications by post were too expensive to be frequent, and often too slow to be useful. Now the halfpenny post-card carries our thoughts and wishes to our friends to any distance from John-o-Groat's to the Lands End. Communications with the extreme ends of the earth are quick in dispatch at a trifling cost. Literature wings its way over every ocean, carrying civilization with it as it goes, at a cost which is almost nominal.

Then the religious world looked upon science with indifference or dread now they look upon it with hatred in most cases, in others, it is welcomed as the best weapon to wield against ignorance and vice.

THOMAS BRITTAIN.

Circulation of the *Chronicle and Index*.

There must be many friends, who regularly receive a copy of the *Chronicle and Index*, who would be glad of an opportunity of contributing a small amount to aid in defraying the cost of its publication and circulation. We should be glad to receive such aid, in any amounts, however small. Contributions will be gladly received by Rev. J. C. Street, Unitarian Depository, Queen's Arcade, Belfast.

PROGRAMME

OF

ROSEMARY STREET

Mutual Improvement Association

until the End of the Session:—

an.	8—	Lecture, "Protection and Free Trade,"	Mr. Max Veital,
"	15—	Paper, "Robert Emmet,"	Mr David Young.
"	22—	{ Lecture, "Belfast to Pile-of-Bones" and the End of the Track," }	Mr. Vere Foster.
"	29—	Paper, "Ireland and the Irish,"	Mr. William Beck.
Feb.	5—	Readings,	Rev. J. C. Street.
"	12—	{ Special { "Some of the Women" of Shakespeare," }	Rev. F. W. Walters
"	13—	{ Lectures { "Socrates," }	(of Glasgow).
"	19—	{ Lecture, "Scenes from Jewish" Life," }	Rev. Thos. Dunkerley.
"	26—	Paper, "Oliver Cromwell,"	Mr. James O'Callaghan.
Mar.	5—	Music and Readings.	
"	12—	{ Lecture, "The Life and Poetry" of Poe," }	Rev. F. Thomas.
"	19—	Paper, "Poetry and Poets,"	Mr. W. C. Dobbin.
"	26—	(Easter Monday—No Meeting.)	
April	2—	Music and Readings.	
"	9—	Paper, "Wit,"	Mr Edward Rice.
"	16—	Lecture,	Rev. J. C. Street.
"	23—	Business Meeting.	
"	20—	Closing Soiree.	

13 & 15, QUEEN'S ARCADE,

DONEGALL PLACE,
BELFAST.

I beg to inform my friends and the public generally, that I have opened the above central premises, and have now on view

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OF THE

NEWEST AND MOST FASHIONABLE
GOODS

for the present and coming season.

From my long experience and practical knowledge of the business, gentlemen favouring me with their orders may rely on having their clothing cut and finished in first-class style at moderate prices.

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MERCHANT TAILOR AND CLOTHIER.

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BELFAST.

N.B.—No connection with any other firm in Belfast.

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The best house for really fine Teas and high-class Grocery Goods, at Moderate Prices.

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